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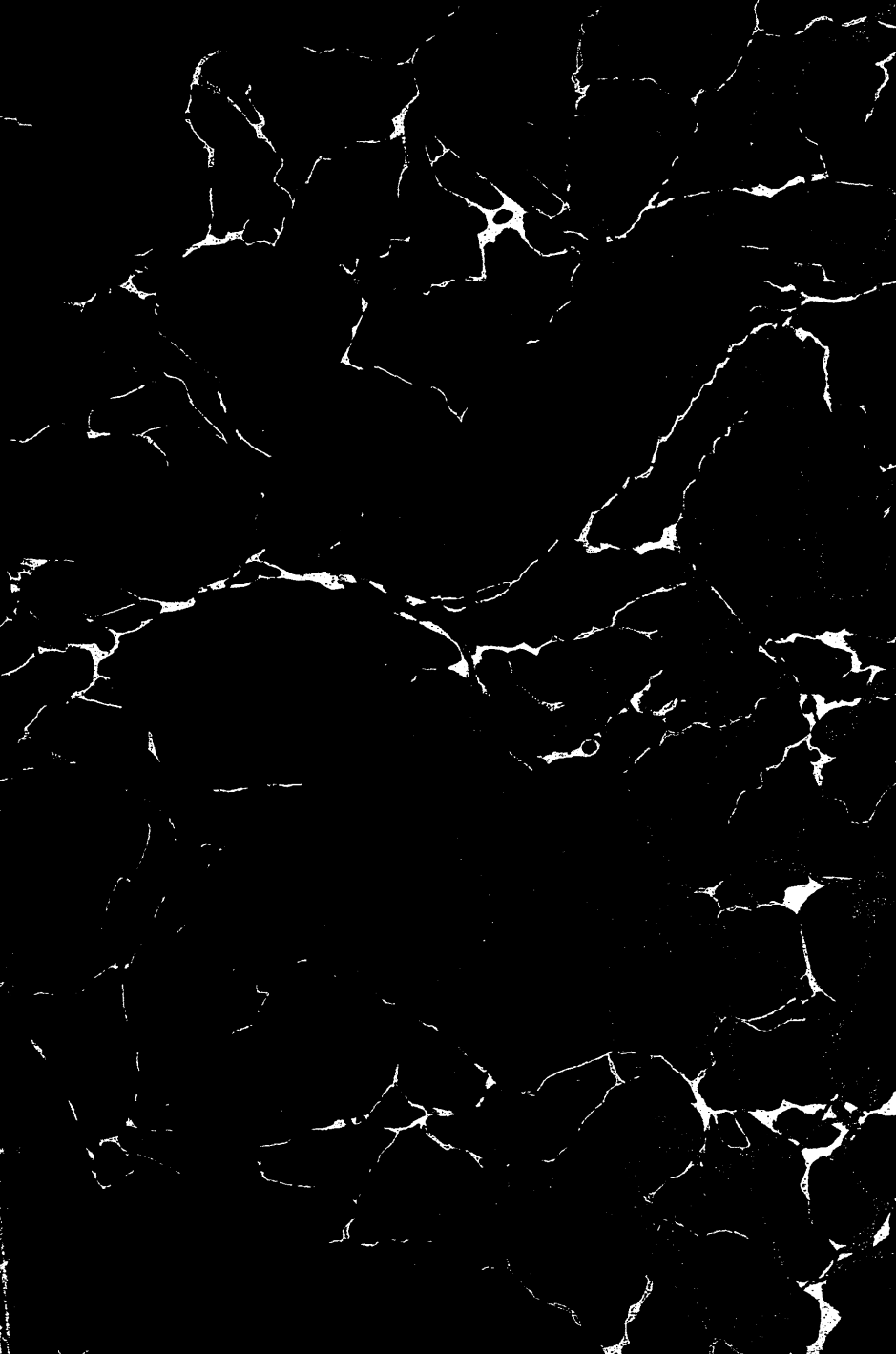
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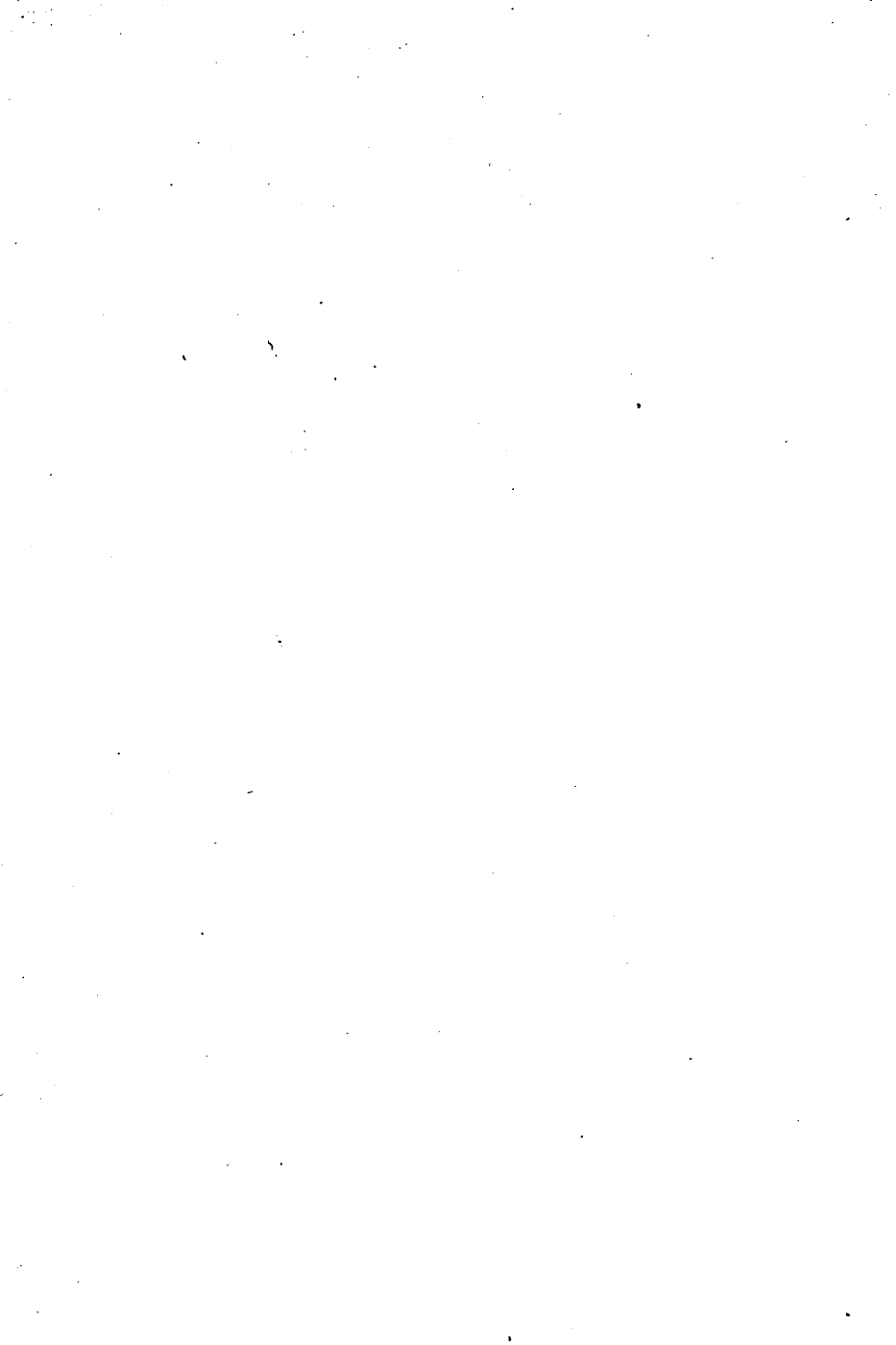
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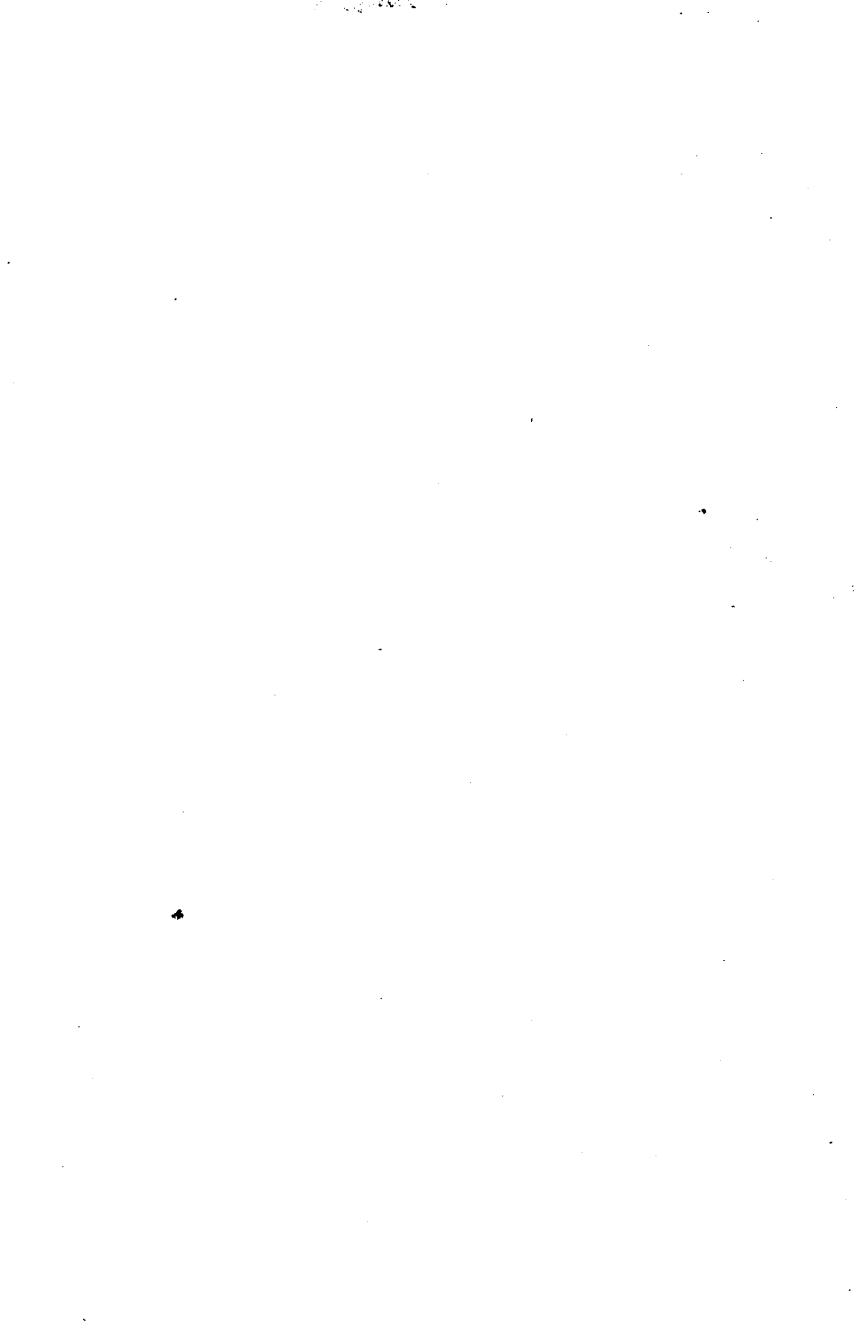
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**THE  
COUNCIL IN BALTIMORE**

(7th to 21st October 1866)

**A PICTURE OF AMERICAN  
CHURCH LIFE**

**BY A. NIEDERMAYER**

**BROSCHUEREN—VEREIN**

**THIRD SERIES No. 2**

**FRANKFURT A/M 1867**

**VERLAG für KUNST und WISSENSCHAFT**

**(G. HANACHER)**



19 X 8 35

1866  
N6

Limited edition of 100 copies

No. 82

*In presenting this translation, a word of explanation may be necessary. While living in Germany some years ago, I chanced to find in Munich, this pamphlet by A. Niedermayer, which is The History of the Plenary Council of Baltimore, held in October, 1866, and which was published in Frankfort in 1867.*

*Mr. Niedermayer was in Baltimore during the sessions of the Council, and was an eyewitness of its proceedings.*

*I was greatly interested in the work, both because of its historical value, and its connection with my native city. Recently, upon another careful reading, being more convinced than ever of its historical value to all students of whatever faith, I decided to have it translated and to publish it.*

*I am indebted to Miss Lilian McGregor Shepherd for her interest and active co-operation in the accomplishment of this purpose.*

GEORGE CORBIN PERINE.

*Baltimore, June 1st, 1914.*



# THE COUNCIL IN BALTIMORE

(7th to 21st October 1866)

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1. Since the days of the apostles the Church has looked upon councils or synods, the meetings of the elders for the consideration of and decision of questions relating to the Church, as a most effective means for the foundation and expansion of the Kingdom of God on earth. The model of all the councils of Christendom is to be found in the synod held by the Apostles in Jerusalem in the year 52, A. D.; the voting members of this first general council were the Apostles; the consulting members were the Presbyters; it was the duty of the apostolic members from Antioch as well as all the teachers and scholars, to make and defend motions. As head of the Church, Peter, who had returned to Jerusalem after founding the Church of Rome, was President of the Synod; next to Peter stood James, the Bishop of Jerusalem; St. Paul had come from Antioch with Barnabas. It is not known what other Apostles were present. The deliberations and the final decisions were all carried on with the fullest realization of the co-operation of the Holy Ghost and the decisions themselves received the strict form of a canonical law binding upon all. Justly, this has been considered the first council and the model of all future general synods of

Christendom, although none of the succeeding councils equals this first one in importance and in the difficulty of the questions of belief to be decided. In this Synod of the Apostles at Jerusalem the young Church for the first time presented itself as a universal church and proclaimed itself as the carrier of a new independent order in the realm of the spirit and as the only free-born Bride of Christ and Mother of all nations and in the midst of the earthly Jerusalem, because of its divine origin, as the only Heavenly Jerusalem.

At all times numerous synods have been held; at all of these the bishops, as the successors to the Apostles, spoke and acted in the conviction that they were under the guidance of the Holy Ghost. We distinguish between various kinds of councils of which we shall now mention the general or ecumenical councils, the national or provincial councils, and the diocesan synods as the most important.

All the diocesan bishops of the Christian universe, as the true shepherds of the church, are bound by their oath and must appear at every general council; likewise all other bishops and cardinals must be summoned; furthermore, according to a custom inaugurated at the more recent councils, the prelates who are exempt from episcopal jurisdiction, as well as the heads of the religious orders, have the right to participate in all general councils with equal voice and vote with the regular members. The doctors of theology and canonical law who accompany the bishops may take part in the discussions, but they have no vote, as the Ecumenical Council is sum-

moned solely upon the authority of the Pope and only in exceptional cases, for example during a papal schism, has it been called together by the College of Cardinals. Then, however, the immediate purpose was to restore harmony under the lawful Pope and to continue the deliberations under his direction. It is not necessary that all members summoned to the council be actually present, provided that the entire body of the Church be represented. The decisions of the Ecumenical Council, after having been ratified and promulgated by the Pope, are binding upon the whole Church. Up to the present time eighteen such councils have been held.

Next in order come the national and provincial councils. If the provincial council embraces merely the bishops of a single church province under their archbishop as metropolitan or several metropolitans with their suffragans under the leadership of the senior metropolitan or whatever archbishop is especially distinguished above the rest, then the national or plenary council is composed of the archbishops and bishops of a country under the presidency of the patriarch or primate of that country or of a papal delegate. The plenary council, which may also be called an enlarged provincial council, deals with conditions and questions which may be solved without the intervention of the church as a whole and in which collective action is unnecessary; questions which concern and interest only the nation in question, whose chief dignitaries then assemble in the plenary council. In former times national councils were of frequent occurrence in France and Spain; provincial councils have been held in

France and Germany since 1848.

The diocesan synod unites the clergy of a diocese about the person of the bishop. Everything that is done in the diocesan synod is promulgated as a decree of the bishop alone; there the bishop announces his decrees and receives reports from his clergy as to their activities. The decisions of the bishop at this synod are absolute and the clergy cannot agree or disagree with him in any wise.

The Episcopal Council at Baltimore, which I shall now consider, was a National or Plenary Council at which all Archbishops and Bishops of the United States of North America were present; summoned by the order of Pope Pius IX, presided over by his representative, Archbishop Spalding, of Baltimore, who was designated as the Papal Delegate, this council presented not only a splendid picture of the strength which the Catholic Church is developing in America, but it was also a new proof of the respect in which this Church is held by the citizens of the North American Republic

2. The Catholic Church in the United States consists of seven church provinces with archbishops, bishops and apostolic vicars, in all 47; the Union, too, is divided into 37 States and territories. The church provinces are named from the cities where the archbishops reside: Baltimore, Cincinnati, New Orleans, New York, Oregon, St. Louis, San Francisco. Subordinate to the Archbishop of Baltimore as metropolitan, are the suffragan bishops of Charleston, Erie, Philadelphia, Pittsburg, Richmond, Savannah, and Wheeling, as well as the apostolic vicar of

Eastern Florida. The church province of Cincinnati comprises the archbishopric of Cincinnati and the bishoprics of Cleveland, Covington, Detroit, Fort Wayne, Louisville, Sault Ste Marie, Vincennes. To the Archbishopric of New Orleans belong the suffragan bishoprics of Galveston, Little Rock, Mobile, Natchez and Natchinoges. The Archbishopric of New York includes the bishoprics of Boston, Albany, Brooklyn, Buffalo, Burlington, Hartford, Newark and Portland; the Archbishopric of Oregon comprises the two bishoprics Nesqually and Vancouver's Island. The Archbishop of St. Louis has nine suffragan bishops under him: The bishops of Alton, Chicago, Dubuque, Milwaukee, Nashville, Santa Fe, St. Paul and the apostolic vicars of Indian Territory and Nebraska. The dioceses of Los Angeles and Monterey and the Apostolic Vicariat of Marysville form part of the Archbishopric of San Francisco.

The heads of all these bishoprics and archbishoprics were assembled in Baltimore from the 7th to the 21st of October, 1866, in council. Even the non-Catholics must have been struck by this imposing representation of the young American hierarchy. The "*New York Tribune*," one of the most important and widely circulated of the American Protestant newspapers, says: "This council must arouse the interest of every American citizen, whatever be his faith. The Church, which was represented by such important personages, is no longer a stranger in our country. In the course of the 90 years of our national existence the number of bishops has increased from one to 47, among which are 7 archbishops, having



authority over from 30 to 2,700 priests each. The membership of this church is estimated at four millions, a membership larger than that of any other church in the Union with the single exception of the Methodist Church. Accordingly the prelates assembled in Baltimore represented a cause not strange to us but represented rather a considerable portion of the nation. The interest in the Council is furthermore increased by the fact that the Roman Catholics are more numerous than the members of any other religious confession on earth. The Catholics of all foreign countries will read with the greatest attention the reports of the transactions of the Council at Baltimore. As is well known, Louis Napoleon recently made the statement that the time was not far distant when the United States of America will have a population of more than a hundred million. In all probability our nation will then have a greater number of Catholics and Catholic bishops than any other nation on earth; and then, too, the American Catholics will, as far as numbers are concerned, take first rank at all general Catholic councils"

"From yet another viewpoint is this Council at Baltimore of importance for Protestants as well as Catholics here and abroad. It is possible for the bishops of the East and the West, the North and the South and the directors of the various monastical orders which have settled among us, to gather together with the greatest freedom at the summons of the Pope and in accordance with canonical law. No permission need be sought either from the Federal government or from the individual State. No restric-

tions are placed, no guarantee demanded in favor of a city or state law; and when the resolutions of the council shall have been ratified by the Pope, they may be proclaimed in every city and village and be enforced by means of that spiritual sanction."

Let us hear another Protestant witness which shall tell us in what respect the Catholic clergy is now held in North America. The "*Gazette*," of Baltimore, rejoices over the evidence of the strength and virility of the Catholic Church in the Union especially because of the excellent behavior of the Catholic clergy during the four years of Civil War. "With a very few exceptions the clergy of the Roman Catholic Church kept their hands free from fraternal blood. They merely preached the great doctrines of peace and good will, they did not disfigure their altars with emblems of hate and war. In the camps of both armies they were only the messengers of the Lord and true to their noble calling, in the midst of the terrors of the battlefield, the breath of pestilence, and in the hospitals, they devoted themselves exclusively to the amelioration of bodily suffering and to the kind and holy office of comforting. *Hence this Church is today respected by people who, blinded by prejudices, ten years ago calumniated it.* Hence the Church, whose servants they are, is today recognized by thousands as a worthy administratrix and teacher of those sacred truths which make men Christians and at the same time teach them to love one another; and, as has been said, this is recognized by thousands who do not share its belief. In all the proud annals of Rome there is not a prouder

page than that leaf, that page, on which is written her purity, firmness and independence—her indifference to the threats and seduction of powerful parties—during the Civil War in America.

This change in public opinion in favor of the Catholic Church in the Union, which is now rapidly advancing to the position of a world power, can be welcomed all the more joyously by us Catholics in Germany and Europe, because we are not in the same position with respect to our opponents and do not know what persecutions the Church had to endure in North America; and because we do not know how hitherto all denominations, Calvinists, Lutherans, German Reformed Church, and whatever their names may be—however, much they may have fought with each other—at the word Roman Catholic, forgot all their mutual grievances and quarrels and stood solid as a wall against the Church.

The States of the Union have an area of 1,804,351 square miles, the territories, 1,206,019 square miles. If later, several territories of Mexico are annexed, the Union will be as large as all Europe. If the density of population were as great all over the Union as it is in the State of Massachusetts, it would have a total population of 472 millions, and estimated by the density of population in France, this number would be 528 millions. Of course, this tremendous total will never be reached; but the fact remains that since the close of the Civil War the immigration into the Union has assumed such proportions that, if it continues, the United States will soon have a larger population than any one of the great Eu-

ropean powers. And it is very important to us European Catholics that in this rising world power the Catholic Church has taken first rank and will keep this position for all future time.

3. Baltimore is the largest city in Maryland and the third largest city of the United States. More prettily built and more picturesquely situated than New York or Philadelphia, both of which cities are larger and more important, it is considered one of the most healthy places in the world and one of the most pleasant places to live, in the United States. The city is elegant throughout, even the workingman having a neat, clean home. Only the negro quarters, which have a considerable population, form a partial exception. The city is connected with the Atlantic Ocean by a ship canal and is the terminus of the great Baltimore and Ohio Railroad. Built on the northern bank of the Patapsco, seven miles from Chesapeake Bay, it possesses a harbor which has a capacity of 2,000 ships. Baltimore received its name from George Calvert, first Lord Baltimore, who was born 1578 at Kipling in the county of York, England, and died at London in 1632. Although he became a member of the Catholic Church in 1624, he was in favor at the courts of James I and Charles I and was presented by the latter with a broad strip of land in America, bounded by the 40th parallel and the Potomac river. In the year 1729 the first block house was built on the present site of Baltimore; in 1730 a city covering 22 acres was platted and named after Lord Baltimore. In 1752 there were at this place 2 houses and 200 inhabitants; today Baltimore contains nearly 250,000 inhabitants of

whom a third are Germans. The Americans call Baltimore the "Monumental City" because its squares are decorated with monuments in commemoration of the deeds of former generations; the Catholics of North America are gradually accustomed themselves, however, to giving Baltimore the honorary title of "the Rome of America."

The Catholic Church is indeed worthily represented in Baltimore. Among all the building of the city the archiepiscopal cathedral is unquestionably the most noteworthy and beautiful of the hundred churches of all confessions. Built in the form of a cross and surmounted by a dome, 190 feet long, 177 feet wide and 127 feet high, it is situated on a hill, where it is visible at a great distance by land and by sea and proclaims the distinction and rank of the first oldest metropolitan church in the country. And around the cathedral there extends a circle of churches and chapels within the limits of the city, a proof that the number of Catholics in Baltimore is to be reckoned not by thousands, but by tens of thousands. In Bank street there arises the church of St. Patrick, the favorite worshiping place of the Irish; from Fayette street one enters the church of St. Vincent and Paul; on Poppleton street stands St. Peter's; in Valley street we find St. John's. The Jesuits conduct services in the beautiful church of St. Ignatius on Calvert street; and St. Joseph has a sanctuary on Howard street. On Division street there is a church in honor of the Immaculate Conception. The spiritual needs of our countrymen are ministered to in three capacious churches: St. Alphonsus', St. James',

and in the church of the Sacred Cross on Federal Hill. In the suburb, Canton, St. Bridget's, St. Michael's and St. Laurentius' have imposing buildings. There may be mentioned further the chapels of the Visitants and the Carmelites, as well as the seminary chapel on Pennsylvania avenue. The convent of the "Black Sisters of the Divine Providence" has likewise a chapel on Richmond street; the church of St. Francis Xavier was until very recently intended exclusively for negroes. A large number of churches in the immediate vicinity of Baltimore might be named and new institutions are being founded. In Woodstock, near Baltimore, the Society of Jesuits is about to erect a seminary for theological students; the buildings of which will cover three acres of land; the Redemptorist Fathers have bought a large piece of ground near the Baltimore & Ohio Railroad in order to build a large seminary and their principal monastery. Two miles distant from Baltimore the Passionists have recently purchased some property in order to erect an abbey, the first to be founded by this order in the Union.

Education in general is especially well provided for in Baltimore, so that this city ranks ahead of all others in the Union in this respect; and the Catholics in particular have excellent institutions. One of these is St. Mary's College, which was founded in 1805 and elevated to the rank of a university by the Holy See. Loyola College and the theological seminary at Emmitsburg, near Baltimore, have both achieved signal distinction. Academies for young ladies are maintained at Baltimore by the Sisters of the Visitation, the

Notre Dame Sisters, the Sisters of the School (Schulschwwestern) who come from Bavaria. The instruction of the negro children is cared for by the Sisters of Mercy, the Sisters of the Cross, Sisters of Providence, who are themselves all negroes. The attendance at the Catholic schools is quite large. Thus the parochial school of St. Alphonsus' had in 1864, an attendance of 600 children; the girls' school of St. Michael's had a regular student body of 388 children and St. James', 550 children.

In what a different State were Catholic affairs in Baltimore in 1774. At that time the city was a mission station visited once a month by a Jesuit father. A congregation of about 40 persons, mostly French Catholics, who had been driven out of Acadia and New Scotland in 1756, held services in a very modest room. The missionary always brought the priestly robes, the Cup and the portable altar with him. Father Carroll, the first archbishop of Baltimore, at that time lived on a farm at Rock Creek, ten miles from the present city of Washington and from there visited the Catholics scattered over the State; in the entire circuit there were only about 29 priests, mostly ex-Jesuits. In the year 1776, the States struggling for independence granted freedom of worship within their borders and from that time dates the growth of the Catholic Church in America, which has been much assisted by immigration until now.

Baltimore (Population: 23,791, in 1800; 80,625, in 1820; 120,313, in 1840), is the meeting place of all provincial synods and national councils, at which all the bishops and archbishops of

the nation have discussed and formed all the plans that have so greatly furthered the welfare of the Church in this great country. Baltimore itself was elevated to the rank of an archbishopric in 1790, and seven men have held the archiepiscopal rank since then: John Carroll (1790-1815), Leonard Neale (1815-1817), Ambrose Marechal (1817-1828), James Whitefield (1828-1834), Samuel Eccleston (1834-1851), Francis Patrick Kenrick (1851-1863), and M. John Spalding since 1863.

Between 1829 and 1849 seven provincial councils were held in Baltimore. Before 1829 we know of only two councils: the diocesan synod of 1791, at which Archbishop Carroll together with 29 priests laid the foundations of the Church in the Union; and the episcopal synod of the bishops of Philadelphia, Boston, and Bardstown, who with Archbishop Carroll decided some matters of discipline.

The Provincial Council of 1829 was attended by only five bishops, four having been detained; at the seventh Provincial Council, May 6, 1849, there were already 25 bishops and archbishops; so much had the young church grown in the interval of 20 years. The history of the church in Baltimore in the first half of the century is the history of the national church and the Archbishop of Baltimore received great distinction, ranking above all the metropolitans of the country; he became, so to speak, the Primate of North America, and in 1851 he was appointed apostolic delegate to represent Pope Pius IX at the first Plenary or National council, at which Council, attended by all the archbishops and bishops of



the United States and held at Baltimore May 9, 1852, as many as six archbishops and 26 bishops appeared; many new bishoprics were founded at this great Council. On July 25th, 1858, the Congregation for the Propagation of the Faith at Rome published a decree, ratified by the Pope, which conferred upon the Archbishop of Baltimore primacy over all the archbishops of the United States at all councils, synods and clerical gatherings.

And thus on the 7th to the 21st of October, 1866, was held the second National Council of the North American Church at Baltimore, with the Archbishop of Baltimore presiding as apostolic delegate; 47 bishops and archbishops were present. It was the most imposing and splendid church council that North America has ever seen.

4. This second National Council was to have been held at Baltimore in 1862, but on account of the Civil War, which separated the North and South, it had to be postponed. Not until after peace had been made was there any serious thought of the conference; and thus the Holy Father, Pius IX, gave permission to assemble the Council in the autumn of 1866. All the necessary preparations were made in the course of the year 1866. On the 31st of January, 1866, Cardinal Barnabo, Prefect of the Congregation for the Propagation of the Faith, sent a letter to Archbishop Spalding in which he enumerated in the Pope's name the matters which were to be discussed at the Plenary Council. Since this letter is the most important document we have in respect to this Council, we must examine it a

little more closely. In general the Council was to discuss such subjects as would tend to a greater uniformity in the discipline of all dioceses of the Union, as far as this is possible; then it was to be considered how Catholic interests in general might be furthered. Above all, however, steps were to be taken to combat the great evils which are necessarily the aftermath of so great a war; moreover, the proper means were to be devised for furthering the welfare of the liberated negroes. Then Cardinal Barnabo continues in his letter to Archbishop Spalding: "His Holiness is therefore pleased to instruct the holy Congregation of the Propaganda and to outline to you, whose duty it is to summon and direct this Council, certain details which are especially to be recommended to the attention of the bishops." First it is asked of all bishops that regularly every three years they should send to the Propaganda at Rome a list of the most worthy bishops in their diocese, so that the Holy Father may become acquainted with them, and elevate those who are most deserving of the honor, to vacant bishoprics. The bishops moreover to hold meetings from time to time to deliberate with one another concerning the most meritorious and distinguished clergymen. A papal encyclical of the 21st of January, 1861, had already demanded similar conditions. If these instructions are followed there will never be any embarrassment at Rome respecting the filling of vacant bishoprics; the diocese will not be long without a bishop and the episcopate will always be excellent."

In great detail the letter of Cardinal Barnabo discusses the reception of wandering priests. We

find there the harsh statement: "Not all priests, especially not all of those who emigrate from Europe to America, desire to save souls; there are many who are actuated by the desire for earthly goods, so that it is not surprising that there are some wolves in sheep's clothing among them who do not spare the Christian flock." It is demanded that the bishops accept into their diocese only priests of whose virtue and learning they are positively assured. Priests coming from Europe are to be received only when the former bishop of the priest in question has first entered into correspondence with the American bishop and after the latter has definitely expressed his willingness to receive the priest. The first Plenary Council of 1852, had already made a similar provision. The seventh Provincial Council of Baltimore had drawn up this resolution: "No priest of this church province who wishes to go to another diocese, shall be dismissed by his bishop unless it has been first determined whether the bishop into whose diocese he desires to go, is willing to receive him." The Holy See demands that all these rules be renewed and be in the future adhered to most strictly; likewise that seminaries for the training of priests be erected, if not in every diocese, then at least in every church province.

"Another circumstance of no small importance which demands the attention of all the members of the Council, is the observance of the feast and fast days. The Holy Congregation is well aware that the American bishops are of different opinions, in that some adhere to the old rule in their dioceses, some go according to the needs of

the faithful, and others are guided by the decisions of the former council. The bishops shall then as far as is practicable, seek to solve the problem as to the number of the feast and fast days. In the introduction of the feast and fast days the Council shall not follow those who observe but few; moreover, the endeavors of the Fathers in bringing about uniformity in the feast and fast days should not be directed to too great departure from the general custom of the Church, so that it may not appear as if they wished to found a national church; on the contrary, they should strive to conform always more to the accepted usages and rules of the general Church."

The greatest care is to be taken to safeguard all the property of the Church, for it has occurred that disputes have arisen between bishops and the various religious orders respecting the titles of church property; hence the Fathers of the Council are to take measures to put an end to all such disputes and in doing so they will encroach upon the rights of neither the Church nor the regular orders.

Cardinal Barnabo recommends to the Council the advisability of discussing the subjects that are related to the foundation of bishoprics. "Finally it is the desire of the Holy Congregation, that the bishops of the United States in obedience to the command to attend their flocks, should deliberate how in the most comprehensive way the Christian instruction and salvation of the emancipated negroes may be brought about. This question has been broached and it is in fact highly important that it be solved. *If we do not act quickly here, if this great harvest is not soon*

*gathered into the granary of the Lord, then this people will suffer great harm through the cunning of the enemy."*

Still a second letter of the Cardinal-Prefect of the Propaganda to the Archbishop of Baltimore on March 5th, 1866, must be mentioned. He says therein: "Since I have written you respecting the matters to be discussed in the approaching Council, it has come to the notice of the Holy Congregation that in Chicago and the vicinity, there are so few German priests that they can not properly minister to the needs of their Catholic countrymen whose numbers are daily increasing. We were also informed by trustworthy persons from Montana that those regions are just as poor in religious and spiritual goods as they are rich in natural resources. There is a large number of Catholics in that State, especially in and around Virginia City, who have neither churches nor pastors and are very seldom visited by a priest. On the other hand it is said that there is no lack of means for the maintenance of a priest in that region and the Holy See earnestly desires the establishment of a bishopric there. Hence I have also written to the apostolic vicar of Nebraska respecting this matter. You will therefore discuss this matter in the Council and take the proper steps; otherwise in the absence of a shepherd the Christian flock would be subject to the attacks of the enemy and the depredations of the wolves."

When we now examine the two letters of Cardinal Barnabo, we *know exactly* what matters were discussed by the Second Plenary Council in Baltimore although the minutes of the ses-

sions are not at hand, since they are not published until they have been approved by the Pope.

After receiving the papal letter of the 31st of January, 1866, the necessary preparations for the Council began throughout the Union, which were to continue until the opening of the Council.

Archbishop Spalding directed a circular to all archbishops and bishops in the Union and called upon them to examine carefully the various points of church discipline, so that on the one hand the unity of the Catholic Faith might clearly appear in the propositions before the Council and that on the other hand, the false teachings opposed to this Faith, as they have been appearing in latter times and especially in the Union, may be recognized and condemned; and moreover, that the uniformity of the church discipline might be furthered and all abuses be eradicated. The archbishops and bishops then chose a number of theologians who were sent to Baltimore to remain there during the summer and select and set in order the matters to be discussed and decided at the Council. The results of this preliminary arrangement were printed and given to the bishops so that they entered the discussions well prepared.

5. After the elaborate inaugural ceremonies which we shall presently describe in detail, various committees of theologians under the chairmanship of a bishop were appointed, who were to discuss and expound the portion of the printed text assigned to them. The opinions and proposals of these doctors of theology were recorded and these minutes were then placed in the hands of the bishops at their private meetings so that

they could make use of the opinions of the theologians at their pleasure. We must distinguish then, meetings of the doctors of theology under the direction of a bishop, and meetings attended only by the archbishops and bishops. In addition to these meetings, however, there were general sessions of the entire Council in the Cathedral, attended by all the bishops and delegated theologians. At all these general meetings His Excellency, the Archbishop of Baltimore, sat on the highest step immediately before the altar as Papal Delegate and President of the Council. The remaining six archbishops sat on the gospel side (Evangelien-seite), the forty bishops had their seats in the presbytery of the Cathedral. The theologians sat in the nave of the church. What had been thoroughly discussed at the committee meetings, was now again brought before the whole Council. Every theologian who had taken part in the meetings of the committee whose deliberations were to be brought before the next meeting of the bishops, was once again called upon to state his opinion freely before all the bishops at the general session. The theologian who wished to speak left the nave and went to the sanctuary, so that he was distinctly understood by all the bishops. After all the theologians of one opinion had delivered their views, every other doctor present was called upon to express himself upon the subject. Thus every question was discussed and looked at from all sides and not until then did it go before the meetings at which the bishops alone were present; these meetings regularly took place the day after the general session. After the bishops had deliberated most carefully, the resolutions were of-

ferred and the decrees drawn up, which were signed by all archbishops and bishops at the solemn close of the Council and were then sent to Rome for ratification. Every day the bishops were engaged from six to eight hours in the most fatiguing labor.

At the present time we know no more of the details of the transactions of the Council and can know no more because all the prelates who were present at the meetings have taken a vow of silence; we must therefore await the publication of the minutes. But who would not after reading this little, admire the wisdom, strength and energy displayed at these meetings? Where is similar care taken, where is such freedom of speech granted? The delegates of the Holy Father as President of the Council remind the Council continually of the activity of the Head of the Church in teaching and guiding; there we see the shepherds of the Church of God from the wild borders of the State of Maine to the Pacific Coast in California, from the inhospitable prairies of the Northwest to the burning sands of Florida, united in peace and harmony. No bishop and priest is here criticized for adherence to false doctrine, no heresy is to be condemned, no schism to be bridged over; here we must admire the most perfect unity, a noble example of peace and love. A Protestant newspaper, "*The Sunday Telegram*," of Baltimore, remarks very beautifully on October 7th: "From all sections of the country, North, South, East and West, the learned prelates and holy men have gathered here in order to discuss the interests of the Church and further the interests of the cause of Christ, and to spread abroad its



foremost virtue, love. This is a religious gathering that does not concern itself about secular matters but seeks to calm all passions in a Christian fashion. With solemn ceremonies and fervent devotion they prayed to the Almighty God that he might bless their work which they had undertaken in His honor, and to grant them wisdom to recognize His divine will and strength to carry it out. They considered the important matter of the conversion of the freed negroes and the freemen, to whom they do not wish to give the musket in place of the prayerbook, not the knife in place of the hymn, not the ballot in place of devotion, not hate and enmity in place of the divine love, for their spirits. No! they assembled to teach men to love each other; their task consists in bringing peace into the hearts of fallen man and not in sowing hatred, enmity and strife. May other denominations take this as an example! May those ministers in especial consider this who find their reward in politics, who rejoice in arousing the passions of their followers and may they realize *how much more seemly and gloriously true Christianity is in comparison with the false*. At this meeting it was not a question of political parties; nor was there any quarrel or dispute respecting the church in the North and the South; nor was there any dispute about usurped churches; no oath except that which unites man to God. Nor was the assistance of fire and sword summoned to force objectionable pastors upon impoverished churches. Naught of all this (as in the synods of the denominations). Here only the Crucified Christ, love, peace and mercy are considered. The Catholic unity, undisturbed by all secular

upheavals unfolds itself at these deliberations and the venerable Church through its mouth-piece, the faithful clergy, calls out with St. John: 'Children, love you one another.' Although we do not belong to the Catholic confession we cannot but admire the holy discipline which pacifies the human passions, places restrictions upon prejudices and we recommend this example to the other churches for imitation."

Here we might best insert a passage from a sermon delivered by Archbishop Purcell, of Cincinnati, in the Cathedral on October 14th: "This gathering of the hierarchy of the Catholic Church of the United States of America, whose peaceful dominion stretches from the Atlantic to the Pacific, from the cold North to the sunny South, and even oversteps the boundaries of our glorious republic, is a sight which our own children observe with keen emotion and which can be regarded with indifference by no one. The temple in which we have gathered is not yet half a century old, for I am one of the young seminary students of Mt. St. Mary's in Emmitsburg who assisted at the dedication on May 31st, 1821. Many of the prelates who 33 years ago assembled in this holy place for the second provincial council, have departed. They are resting from their labors but their works live on. The monuments which proclaim their zeal may be seen in every city. As most glorious remembrances of them they cover our hills and valleys, the banks and shores of our rivers and oceans, as well as our plains. They live on in the schools for the poor founded by them, in the schools for the rich, in the asylums for orphans and for fallen

wretches, for the deaf and dumb and insane, as well as in the numberless associations for the support of the poor and destitute, they live on in the churches attended by honest searchers after truth. How was it possible for so young a church to expand so much? I answer: only by the grace of God, and by preaching the Gospel of Christ; only by ignoring every heresy and fleeing from every false doctrine, by removing its children from every society which shrinks from the light, in a word, by serving one master alone with honesty of purpose and faithful steadfastness in truth and in the practice of love."

So might well speak the prelate who has been bishop since 1833 and has lived through the most important part of the American church history in the years 1829-1866.

6. We must now say something about the progress of the Council and the ceremonies accompanying it. Since it lasted two weeks, three Sundays were included, the 7th, 14th and 21st of October. These were celebrated with exceptionally splendid festivities. On the 7th of October the inaugural procession was held, on the 21st the closing procession, and the 14th was signalized by solemnities in the various churches in Baltimore. On Thursday, October 11th, all members of the National Council assembled in the Cathedral at 9 A. M. for a memorial service in honor of the archbishops and bishops deceased since the last National Council in 1852; they are 14 in number, among them the two famous Archbishops, Kenrick, of Baltimore, the great scholar, and Hughes, of New York, who were held in the highest esteem by the potentates of Europe and the citizens of the United States.

The pulpit in the Cathedral was occupied on the first Sunday by Archbishop McCloskey, of New York; on the second Sunday by Archbishop Purcell, of Cincinnati; on the third by Archbishop Odin, of St. Louis. The memorial sermon for the deceased prelates was preached by Bishop Bailey, of Newark. On every week day with the exception of Thursday and Saturday a sermon was preached at 7.30 P. M. by one or another of the prelates present at the Council; the Cathedral was always so filled with devotees that they stood side by side; many of the sermons were masterly in language and contents. For the numerous Catholics of Baltimore and those who had come from other cities of the Union, these two weeks were full of holy joy, grace and manifold blessings. Every one reckoned the days of this Council as among the happiest of his life. But the two processions at the opening and closing of the Council especially, cannot be forgotten by any one. Both festivities furnished a sight such as has not been seen outside of Rome since the Council of Trent. Archbishop Spalding declared that such a grand, important and imposing assembly of the Catholic hierarchy had not taken place outside of Rome for 200 years. The two processions were much alike except that the closing ceremony far exceeded the inaugural procession in splendor and brilliancy. Let us essay a brief description:

The Archbishop of Baltimore had authorized all the clergy of the metropolitan city to read their masses before 9 A. M. on October 7th and 21st in order to permit them to attend the opening and closing of the Council. At 9.30 A. M. on both these days all archbishops, bishops and

prelates were assembled in the upper hall of the archiepiscopal residence. The other members of the Synod were down stairs in the south wing of the house from 9 o'clock on. When everything was in readiness the clergy went into the large hall. At the opening ceremony on October 7th the papal delegate there intoned the "Veni Creator" after he had first put incense into the censer and kneeled down. All kneeled down and the mitre was removed from all bishops. After the first verse of the hymn had been chanted, the procession formed as follows: First came the acolyte with the censer and the monstrance, on his right went the third master of ceremonies, between two candle-bearers followed the sub-deacon with the Cross richly ornamented in gold. Then came 80 seminary students and after them, three by three, the priests who were not members of the synod; on the 21st of October there were 150 of these. Then came the numerous singers and the second master of ceremonies, Stanislaus Ferta, of Baltimore. Then followed the theologians of the bishops who have no claims to a higher position; their number was given as 60; after the theologians came the secretaries and notaries of the Council; the first secretary Thomas Foley, of Baltimore, and his assistant Father Gibbons, of Baltimore; the assistant secretaries Corcoran, of Charleston; James Keogh, of Philadelphia, and Thomas Becker, of Richmond; the notaries J. Pabisch, of Cincinnati; Father Valarasa, Dominican, from California; M. Heiss, from Milwaukee; Father M. Acolti, a Jesuit; Father W. Wayrich, Redemptorist; John Foley, of Baltimore; J. Ryan, of St. Louis; S. Healy, of Boston. These offi-

cials were followed by the rectors of the various seminaries and by the heads of the religious orders and congregations. Among the latter were Father Helmpracht, Provincial Head of the Redemptorists; Father Dionysius, Provincial Head of the Franciscians; Father Moczygemba, General Commissary of the Minorites; Father Reinbold, Head of the Brothers of St. Mary at Dayton, Ohio; Father Krautbauer, of Milwaukee, Representative of the Order of the Capuchins; then four provincial heads of the Jesuits and the provincial of the Lazarites. The costumes of the various orders were a beautiful sight. In glistening garments now came the vicars-general and the administrators of vacant bishoprics, forty in number. We shall name only Messrs. Melchers, of St. Louis; Stibiel, of Pittsburgh; Luhr, of Cleveland; Baltes, of Alton. "There we saw," writes an eyewitness, "the heroes who have grown old in the service of the Lord, who have carried morals, civilization and Christianity to the utmost borders of this great country. In the first rank of the priests we recognized several of the famous missionaries of the Redemptorists and the Jesuit Fathers, who have traveled the country in every direction in order to revivify the faith, strengthen hope, enkindle love, and force from the cold hearted sinners tears of repentance. We recognized among them the great apostle of the Germans of America, the most honorable Father F. X. Weninger, S. J., who alone reconciled thousands with the Lord, traveled the States in all directions, so that there is scarcely a German congregation in which he has not raised a missionary cross. We saw further well represented the sons of St.

Alphonsus whose entire energy is devoted to the saving of souls and who have held missionary meetings not only in thousands of German congregations but also in nearly all English churches. We saw further those famous men who are training fresh soldiers for the Church, the gardeners in the garden of the developing priesthood."

After the vicars-general came three mitred abbots, Father Maria Benedict, Abbot of the Cistercians of New Haven, Kentucky; Father Ephraim McDonnell, Abbot of the Trapists at New Melleray, Iowa, and Father Bonifacius Wimmer at Youngtown, Pennsylvania. Under the circumspect guidance of Abbot Wimmer the sons of St. Benedict have advanced to the uttermost bounds of civilization, and there transformed the wilderness of the hearts as of nature and converted it into a flourishing garden.

Then two by two, in long rows, came all the bishops and archbishops who have apportioned among themselves this great land from ocean to ocean, in order to make its inhabitants happy citizens here below, and citizens of the Heavenly Jerusalem in the Hereafter; a brilliant group of men all of whom have grown old in the service of the Church and who are bowed down by the heavy burden of their position. It would fill volumes, merely to recount the most important deeds of the prelates at the Baltimore Council. In the Union the mitre is only a heavy burden and is not surrounded by a halo as in other countries; the prelates in America are in most dioceses still venerable beggars who are constrained to stretch forth their hands for their daily bread and for the means to maintain and decorate their

cathedrals. Nearly all of these bishops were missionaries who preached the doctrine of Jesus Christ to the poor for years under the most trying circumstances, who instead of receiving the episcopal office willingly, had rather to be forced to receive it from the hands of the Holy Father at Rome. What does the newly appointed bishop have to do in the newly organized parish? Everything. There he found a few priests scattered over the large territory whose number was insufficient for a region in which every year hosts of Catholic immigrants from Ireland and Germany settled. The faith of all these Catholics had to be preserved, and more, their children had to be protected against the lure of false doctrines. It was then necessary to build a church and an episcopal residence, found a seminary and build schools, proclaim the call to the priestly profession and strengthen the faithful in their belief. To summon teachers from Europe and to build convents for the Sisters of Mercy to nurse the sick and teach, were among the first duties of the new bishop, who saw in these consecrated workers his most faithful assistants in the vineyard of the Lord. The bishop of a new diocese in America is forever traveling on foot and on horseback, in snow and rain; he must preach at all hours, often hear confessions until midnight, visit the sick and pray, so that the faith of his parishioners may not falter. Thus the life of an American prelate who has been chosen by God to found a new bishopric is marked by the greatest physical strain like that of a missionary, yet with all the responsibility of a bishop. Such glorious deeds are written in the Book of Life to the credit of each of the bishops,



that we shall now name them in the order in which they came in the procession.

The first pair was S. H. Rosencrans, Bishop of Pompeiopolis and auxiliary bishop of Cincinnati, brother of the famous general of that name, and J. Hennessy, Bishop of Dubuque. In Cincinnati there are 12 German Catholic churches, in Dubuque there are two. They were followed by J. J. Williams, Bishop of Boston, successor of the well-known Bishop Fitzpatrick; his diocese, which was founded in 1808, already numbers more than 100 churches; at his side went Bishop P. B. Feehan, of Nashville, who as yet has only a small number of churches and institutions in East and West Tennessee under his care. Then came the Bishops J. Conroy, of Albany, and P. J. Lavialle, of Louisville. The Diocese of Albany in 1865 already numbered 175 churches, chapels and mission stations although it was not founded until 1847; in Louisville there are 72,000 Catholics, 90 churches, 160 mission stations, and 600 members of the women's orders; it is one of the most prosperous dioceses of the Union. Then followed (at the closing procession) Bishops L. M. Dubuis, of Galveston, and A. Verot, of Savannah; E. O'Connell, Apostolic Vicar of Marysville in California, and A. M. Domenec, Bishop of Pittsburgh. The Bishop of Galveston did not arrive in Baltimore until after the opening of the Council for he had been in Rome with the Holy Father. The Bishop of Pittsburgh has very many Germans in his diocese which was founded in 1843. Then followed J. F. Wood, Bishop of Philadelphia, who being a convert like Archbishop Manning of London, has a great deal of influence among the

Protestants, and J. Quinlan, Bishop of Mobile; Bishop J. L. Grace, of St. Paul, walked with J. M. O'Gorman, Apostolic Vicar of Nebraska; F. G. McFarland, Bishop of Hartford, with P. N. Lynch, Bishop of Charleston, who is one of the most scholarly bishops in the Union and acted as Chairman of the Council with Archbishop Spalding. With J. H. Lunes, the German Bishop of Fort Wayne, who promotes the interest of his diocese so mightily, walked William Elder, Bishop of Natchez, who two years ago had only 25 workers and 20 churches and chapels in the vineyard entrusted to him by the Lord. There followed in rank the Bishops James Duggan, of Chicago, and H. D. Junker, of Alton; in both these dioceses the German element preponderates, especially in Chicago, where there are 120 German Catholic churches. Next to Bishop D. J. Bacon, of Portland, we now see the venerable form of the German Bishop F. Baraga, of Marquette, the Apostle of the Indians, who has with his own hand baptized more than 25,000 of them in the 40 years of his active life. In the first week of the Council he was stricken with apoplexy, but his condition improved. Then came the Bishops, A. Martin, of Natchinoches; J. Amat, of Monterey and Los Angeles; J. R. Bayley, of Newark, and G. Carrell, of Covington; J. Loughlin, of Brooklyn, and L. de Goesbriand, of Burlington; L. R. Lamy, of Santa Fe, and F. McGill, of Richmond; M. de St. Palais, of Vincennes, and M. Memers, of Vancouver's Island, who had to travel 6,000 miles to get to Baltimore. At the side of Bishop Timon, of Buffalo, went A. Rappe, Bishop of Cleveland; B. M. Blauchet, Bishop of Nesqually, went with J. M.

Henni, Bishop of Milwaukee. "To Bishop Henni, likewise a German (St. Gall), the Church is indebted for its splendid successes in Wisconsin, where priests are located in every corner of the diocese so that the diocese of Milwaukee is one of the best attended; it comprises about 300 churches, monasteries and schools." Bishop Henni is at the head of the diocese since March 19th, 1844; however in point of years of service he comes after the Bishops Lefevre, of Detroit (consecrated 21st November, 1841), and Richard Whelan, Bishop of Wheeling (consecrated 21st May, 1841, as Bishop of Richmond). Wheeling (founded in 1850) is one of the younger dioceses and comprised in 1864 only 13 priests and 21 churches.

After the bishops came the six archbishops. First, J. McCloskey, Archbishop of New York, with J. M. Odin, Archbishop of New Orleans. Mgr. McCloskey, who would have to build 20 more churches to take care of the 375,000 Catholics in the gigantic metropolis, received on the morning of October 7th, the sad news that his cathedral had been destroyed by fire on the preceding night. Then followed the Archbishops J. S. Alemany, of San Francisco, and J. B. Purcell, of Cincinnati; P. R. Kenrick, of St. Louis, and F. N. Blanchet, of Oregon City. All these wore brilliant garments. Next in order came a deacon who carried the archiepiscopal cross, after him came the sub-deacons, who were followed by the Assistant Priest of the Council, Villa O'Hara, Vicar-General of Philadelphia, with a deacon at his right. Then between two assistant deacons was seen the Apostolic Delegate and President of the Council, Archbishop Spalding,

of Baltimore; chaplains with book and candles closed the procession.

About 40,000 people watched the procession and admired its splendor and brilliancy. A Catholic society of young men, the Young Catholic Friends, preserved order. The closing ceremonies were attended by President Johnson who came over from Washington with his following. He was greeted by Archbishop Spalding as he took his seat in the Cathedral.

The great American dailies published very favorable reports of these festivities, filling columns. For weeks this imposing and brilliant representation of the Catholic Church was the topic of conversation throughout the Union; the impression will be a lasting one and will bear fruit for Catholic truth.

We could easily fill pages with a description of the festivities in Baltimore from 7th to the 21st of October, if we were to utilize to the full extent the reports of eyewitnesses. Let it suffice, however, to report the most important part of the solemn closing ceremonies.

When on the 21st of October, at 10 A. M., the procession had entered the Cathedral in the order above mentioned, the Archbishop of New Orleans celebrated the Pontifical Mass. When this was over the Archbishop of St. Louis mounted the pulpit and preached on the authority of the Church.

At the close of this sermon Archbishop Purcell of Cincinnati stepped before Archbishop Spalding of Baltimore who sat on the throne and addressed him as Papal Delegate as follows: "Most reverend and honored brother! In accordance with an ancient custom, I as the oldest

bishop, wish to address you in the name of the prelates and priests here assembled, before our departure. You represent here the Head of our Church, the Vice-Gerent of Christ, and it is impossible for us to give expression to all the emotions of veneration and respect which we feel. We feel that the Holy Father was inspired from above when he selected you for the difficult task of presiding over our deliberations, for in your choice we recognize the finger of God, the work of the Holy Ghost. You were born in Kentucky, the land of all gentlemanly feelings and instincts and were then transferred to the East to expand and fortify the Church in this nation. We look about us and are witnesses of the results of your efforts as we see the mitred host of venerable prelates. But in addition to these proofs of your brotherly endeavors we know the books you have published, the sermons you have preached and the many virtues you have practiced. We are of the opinion that the deliberations of this Council under your leadership will be among the most important if not the most important in the annals of the Church. We cannot but testify that the American clergy under your leadership in the results of its work stands second to the clergy of no nation, *not even excepting France and Germany*. We pray to the Almighty God that you may long lead us through your wisdom, your talents and your holy zeal."

Archbishop Spalding replied to this address in the following words:

"Most honored and reverend delegates! I cannot express the feelings which fill my heart on this solemn occasion. The expression of feeling

which I have just heard from my venerable brothers has more than compensated me for the small labor the presidency of the council has caused me. I must confess I am entirely unworthy of the praise the representative of my brothers has lavished upon me. I can lay claims only to earnestness and diligence. I am certain that the secret of this praise lies in this, that I am the shadow of him who is the Vice-Gerent of Christ on earth, because I, unworthy as I am, am invested with the authority of Pius IX. Never was the unity which distinguishes our Church better exemplified than at this Council. Here are worthy prelates from every part of this great republic, several traveled 5,000 or 6,000 miles at my behest, because in my voice they recognized that of Pius IX. And they came with the sole desire and purpose of beautifying the Church of God and furthering the welfare of souls. Everything else was forgotten at our deliberations and although we were busy from six to eight hours daily, not even a word was spoken about the exciting questions of the day, nor was even a reference made to them. We have a loftier task: "Glory to God and peace among men in whom He is well pleased." I congratulate you, brethren, on the happy conclusion of our Council. I hope this gathering will be the foundation of a more perfect, comprehensive and useful order of things. The success of the Council is due more to your co-operation than to my leadership.

"I thank you for your kindness and for the support you have given me. My heart will be with you wherever you go, to the distant North or to the nearby South; and however much we

may be separated from one another, our hearts are one as our Faith is the same. May God bless you all and the blessing will be accompanied by the usual indulgences."

When Archbishop Spalding had spoken these words to the prelates and priests, he quickly stepped to the altar with his deacons of honor and formally opened the fifth public meeting of the Council. Bishop Lynch, with the notaries and secretaries, took his seat at a round table in the presbytery immediately in front of the high altar. Then Dr. Keogh, one of the secretaries, read the Latin decrees of the Council. *This reading consumed almost an hour.* When he was through, all the decrees were accepted, ratified and in witness thereof all archbishops and bishops signed them.

Then the fathers of the Council and the theologians sang in very solemn manner the acclamations in which they expressed their thanks to God and their benedictions on the faithful, with whom their hearts were filled to overflowing at this moment when the great work undertaken in the Lord's name was completed. The impression which the chanting of these acclamations produced, the solemnity and power which lay in them, is inexpressible.

The acclamations were made in Latin from the altar by the archdeacon and the chorus of all archbishops, bishops and priests responded as follows:

*Archdeacon:* Everlasting glory and thanks to the most holy and indivisible Trinity!

*Chorus:* The Father is Love, the Son is Mercy, the Holy Ghost is the means of imparting—O Most holy Trinity!

*Archdeacon:* Praise and glory to the most blessed Virgin Mary—Sublime Protectress of the United States—for her Immaculate Conception of Christ without the hereditary sin!

*Chorus:* Blessed be Mary, the Virgin and Mother of God, conceiving without the blemish of hereditary sin, who is the ivory tower on which hang a thousand shields, the defense of the mighty Church!

*Archdeacon:* Hail and everlasting thanks to the Holy Father Pius IX, Vice-Gerent of Christ on earth, who rules so gloriously!

*Chorus:* May the Lord fulfill all the wishes of the Holy Father and may He give him strength in his decisions against all the enemies of the most dearly beloved Bride of Christ in order that they may melt away like water and be dissipated like smoke!

*Archdeacon:* Many thanks and long years of life to the most worthy Archbishop of Baltimore, the delegate of the Apostolic Chair, through whose influence and efforts this National Council was assembled, conducted and now brought to a most desirable conclusion!

*Chorus:* Yea! long life and many thanks! may the Lord give him the reward of his works! May he receive the unfading crown of glory!

*Archdeacon:* May all the archbishops and bishops who through their learning and wisdom glorified this National Council return safely to their flocks and may they receive all blessings from the Lord!

*Chorus:* They shall receive eternal peace and the plenteous blessings of the Almighty as a reward for their labors!

*Archdeacon:* May all the most worthy abbots



and superintendents of orders and theologians who by their learning rendered assistance to the fathers of the Council, receive increasing grace and blessings!

*Chorus:* May God in His endless kindness bestow upon them the most perfect gift! The God of Knowledge, the inexhaustible well of the true Light, may He enlighten them by divine inspiration, refresh them with His grace, strengthen them with His might!

*Archdeacon:* The blessing and benediction of the Lord upon all the most worthy clergy in all dioceses and upon all the Christian believers therein!

*Chorus:* Show them Thy ways, O Lord! and guide them in Thy truth so that they may not forget the noble deeds of the Almighty and keep His commandments.

*Archdeacon:* Peace, all welfare and the richest blessings of the Almighty upon our illustrious Republic!

*Chorus:* Give us O Lord! peace in our day, for there is none who battles for us but Thou, our God!

*Archdeacon:* Unending peace and indissoluble unity to the whole people of the United States.

*Chorus:* Protect, O Lord! what Thy grace has created in us so that, free from all confusion, we may as one heart and one soul, serve Thee with joyous heart.

*Archdeacon:* May all deceased Christian believers who have preceded us with the sign of Faith, sleep the sleep of peace.

*Chorus:* Give them, O Lord! eternal rest and may the Everlasting Light be their guide!

When these acclamations had been sung in the most solemn manner the Apostolic Delegate imparted the Apostolic blessing.

Then the procession returned to the archiepiscopal residence in the above order and the second National Council of Baltimore was concluded.

Since, as we have said, the minutes of the Council have been sent to Rome for ratification and cannot be made known in detail for months to come, we are not able to report anything further at present. But in conclusion we shall consider the comprehensive pastoral letter, signed by all the fathers of the Council and sent to the clergy and people of the Union, since it is a very important document of the Council.

7. In 13 sections it deals with ecclesiastical authority in general and the authority of the Plenary or National Councils in particular, discusses the relations between Church and State and calls upon all the faithful to come to the assistance of the Pope now that his distress has reached an extreme state. The Sacrament of Marriage is presented to the American people in all its greatness and holiness. Parents are given good advice as to training their children and they are expressly urged to found Catholic institutions of refuge and schools of industry. What is said about books, Catholic periodicals and the Catholic press in general, is well calculated to give a great impetus to the Catholic literature and press in America. In order to arouse a stronger call for the priesthood, urging and loving words are spoken to parents and the lukewarm are earnestly reproached. Beautiful words are spoken to the American priesthood, and the freed slaves are also men-

tioned. The last section is devoted to the religious orders which have already accomplished so much in spreading the Kingdom of God in the Union. The honorable fathers say there: "We are filled with the greatest respect for those virgins consecrated to the Lord, who according to the advice of the Apostle Paul chose the better portion in our various holy orders that they might be holy in body and spirit. They serve God with undivided heart and like Mary they sit at the feet of Christ, in pious meditation, or like Martha they devote themselves to the service of their fellow man, instruct the youth, nurse the aged and the sick, comfort the sorrowing and awaken hope in the breasts of the contrite. The words of the Prophet Isaiah may be applied to them: "Within my house and walls I shall give them a place and a name better than that of sons and daughters." Christ himself compares their position on earth with that of the angels in Heaven; a special reward is promised them for they will follow the Lamb wherever He goes and of them is said: "And none could sing the song but those hundred and forty-four thousand, for they were virgins.'" (Apocalypse 14.3, 4.)

From the close of this splendid pastoral letter we hear what is desirable for us to know in general. "We have utilized the opportunity of the assembling of so large a number of bishops from all parts of the country to issue such orders as would further the *uniformity of discipline and ecclesiastical usage and do away with the lax observance of these rules*; thereby our service is to acquire that beauty and solemnity that belongs to it and about which we should all be concerned." The fathers also mention that they

have selected the most important portions of the minutes of the seven provincial councils and of the first Plenary Council of 1852 and arranged them in a clear and concise fashion and have united with this abstract the decrees of the second Plenary Council. When this collection has been approved by the Holy Father, then it will represent the essence of all the ecclesiastical laws of the Union and as such will be welcome to the clergy in the fulfillment of their functions.

"The results of our labors, once back from Rome, will be made known in all provincial councils and diocesan synods and we shall then take advantage of the opportunity to inform the clergy and the people entrusted to their pastoral care of all the *details of it*. We have recommended to the Papal See the creation of several new bishoprics and apostolic vicariats, which have become imperative through the rapid increase in the Catholic population and the great territorial expansion of our present dioceses."

The closing words of the pastoral letter are as follows: "You will all rejoice, reverend and beloved brethren, over these proofs of the virility and expansion of our holy Faith amidst all the difficulties and evils which hedge us about. We depend upon your faithfulness toward the doctrines of our holy Faith and upon your zealous co-operation that our labors may be effective for you, and that everything which has been planned and done by us in honor of God may redound to the advancement of the Church and to the salvation of the souls for whom Christ died." "Moreover, brethren, whatever is true, honorable, just, holy, lovable, whatever makes a good name, whatever is virtuous and is neces-

sary to praise-worthy conduct, that do ye take to heart; and what ye have learned, received, heard or seen, that do ye, and may the Lord of Peace be with you!" "Written at Baltimore in the Plenary Council on the Feast of the Maternity of Our Lady, October 21st, in the year of our Lord, 1866."

In addition to the prelates named above, the pastoral letter is also signed by John D. Coady, Administrator of Erie, and Ferdinand Coomans, S. J., Procurator of the Apostolic Vicariat of Kansas.

Let us mention only a few more details from the pastoral letter. The fathers complain that there are so few aspirants to the priesthood. "Whatever may be the reason for refusing to enter the priesthood, it cannot be ascribed to our (the bishops') negligence. We fear the fault lies largely with parents in that they in no wise foster in the child the desire to devote his life to holy service which is so natural to youth, but that they frequently impart to their children their own worldly manner of thought and seek to influence their choice of profession by exaggerating unduly the difficulties and dangers of an ecclesiastical career and portray in attractive colors the advantages of a worldly existence. We turn to such parents and *conjure them not to oppose the will of God in their children* whenever they notice an increasing inclination on their part to devote themselves to the service of the altar. If God rewards the youthful piety of your sons by calling them to service in the sanctuary—the greatest privilege he grants man—then do not seek to turn aside their thoughts. Never speak to your children of the priestly profession

otherwise than as of a noble and holy profession, which entails very important duties and great responsibilities, in which, however, one has the promise of God's grace for strengthening and assisting human frailty in the fulfillment of these duties and in which one receives the blessing of God here and in the Hereafter....."

After the zealous workers have been praised the following earnest words are spoken to lukewarm men: "We must, however, freely confess that we cannot include all, *not even the majority of our herd, in this testimony* of faithfulness and zeal. Too many of them, among them not seldom men of otherwise faultless conduct, abstain for years from the sacraments of the Church although they attend the celebration of the divine mysteries and follow the sermon with a seriousness and attention that in itself is deserving of all praise. There are also others who permit themselves to be led astray by their passions and are too easily influenced by bad examples and so force us to with tears to reckon them among the enemies of the Cross of Christ, according to the example of the Apostle Paul, whose end is destruction, whose God is their belly, who pride themselves on their shame, who are worldly minded. *It is impossible to calculate the harm which these unworthy Catholics cause the Church.* Many thoughtless ones thereby see their prejudices confirmed and thus the name of God is blasphemed among the nations in consequence of the evil acts of those who, although they are in name Catholic, insult the religion by their evil mode of life....."

Where the bishops speak of the press they say among other things: "*We fully appreciate the*

*services which the Catholic press in this country has rendered the cause of religion* as well as the disinterestedness with which the periodicals have been maintained in most cases although they brought the publishers and editors an unsatisfactory return for their labors. We admonish the Catholic population *to give these papers better support.* In connection with this we recommend to our faithful, the Catholic association for the publication of pamphlets, which was recently founded in New York by a zealous and devoted ecclesiast; may this undertaking have the hearty co-operation of clergy and laity; for it is fully as important as all the other secondary *resources* which have been given into our hands in modern times for diffusing the Catholic truth."

We have every reason to believe that the *negro question* was one of the principal topics of discussion at the Council. But we can learn no details of this question at this time, however, much we may desire it. Only in general terms does the pastoral letter speak of the new field for money and sacrifice that has been opened up by the emancipation of the great negro population of the South. The fathers think also that a system of gradual emancipation would have been more beneficial. "But the evils which necessarily follow upon the sudden liberation of so great a mass of people call upon us all the more mightily to devote ourselves to the abandoned ones with love and zeal. Therefore we admonish earnestly the clergy and flock entrusted to our care to *co-operate heartily with the plans which the bishops in whose diocese there are negroes, shall adopt*; that they may receive a training and

come under that moral order which is so necessary to them. Our only regret is that the means we have of bringing to them the protecting and wholesome influences of our holy religion are so limited."

We shall conclude. Only one thought remains to be expressed.

The minutes of the second Plenary Council have already reached Rome and are in the hands of the Pope for approval. In the first week of their meeting the fathers of the Council sent Pope Pius IX their felicitations; by means of the Atlantic cable; in less than 5 hours the cablegram had crossed the ocean and arrived in the Eternal City! What a great comfort must not this gathering in Baltimore have been to the Holy Father at the time when the basest treachery is being planned against him, when he is about to be robbed of his princely crown, when they wish to mediatize him and make him the subject and prisoner of Italy. The young Church of America comforted Pius VII in 1808, it offered Pius IX the best consolation in his exile in 1849, and now in 1866 and 1867 when his miseries have reached a climax it affords him the purest joy. In Italy Pius IX sees the bishoprics orphaned; on the Mississippi and Ohio he must erect new bishoprics. In Italy priests and monks are being banished; in America thousands raise their hands and plead: "Send us shepherds, give us priests." In the land of his fathers the monasteries are closed and desolate; beyond the ocean, hills and valleys are dotted with monasteries, churches and chapels. Led astray by the revolution, thousands upon thousands turn away from the most benevolent of rulers. At the same



time, however, his bishops several thousand miles from Rome are undertaking the great work of gaining millions for the Church.

Whatever storms may rage about the Rock of St. Peter, the Catholic Church remains great, wonderful and splendid in its imperishable glory from the beginning to the end of time.



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